

THE Juvenile Instructor

ORGAN FOR YOUNG
HOLINESS TO THE LORD.
LATTER-DAY SAINTS.

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A YOUNG GENIUS.

GENIUS might be defined as the natural inclination, aptitude or gift one has for a certain employment; hence a person who has more than ordinary ability or tact for a certain pursuit is said to possess genius, or is considered to be a genius.

Some persons exhibit their taste and inclination for a certain avocation when very young; others show no signs of their genius until a later period of their lives; while there are those who pass through life without leaving any evidence that they were ever inspired with a single spark of genius. We are inclined to believe, however, that everyone is endowed with some natural talent; but it is often the case that natural tact is unappreciated and neglected by its possessor. With some it may remain undetected from the seeming lack of an opportunity to dis-



play their peculiar faculties. Many persons whose genius is known and recognized when very young, fail to attain to the excellence that is expected of them by receiving an improper training, or by being flattered too highly. The reason that such a comparatively few of the earth's inhabitants reach to an eminent standard in any pursuit can thus easily be seen.

The diversified gifts that mankind possess are given them by our Heavenly Father to be used for a good purpose. Everyone who fails to cultivate the talent which he possesses is therefore guilty of ingratitude.

In this land, where the greatest freedom is enjoyed, everybody has sufficient opportunities to exercise every noble faculty he is gifted with. No one should neglect the opportunities presented him of improving any particu-

lar talent he may have. He need not fear that it will never be of any benefit to him, for sooner or later he will find occasion to use his ability to advantage.

When children show a liking for a particular pursuit they should be encouraged in it if it is an honorable one. Such tools and other necessaries as they can handle should be furnished them so that they might acquire a practical knowledge of the business for which they have an inclination.

Children who take an interest in trying to do some kind of labor which they see grown persons do, if furnished with tools to imitate them with, will take more pleasure in such pursuits than in playing in the streets. They will also be more easily managed and less likely to do mischief, while at the same time, what they learn at such amusement is likely to prove a benefit to them in future years.

In the picture we see a little boy deeply absorbed in his work trying to copy a picture, with water colors, from the book he has before him. His little sister, who is also very much interested in his efforts, is intently watching the progress of the work. From what we see we are not able to judge of the merits of the young artist's production. The little girl seems to be well pleased with the painting, and the artist, no doubt, will consider it a master-piece when finished. Many of the world's greatest painters, sculptors, artisans and inventors have begun by making such simple experiments as the one made by the little boy in the engraving. Although the pictures he makes may be rude and scarcely recognizable, if he takes an interest in the work he is sure to make progress; and who knows but that he will some day be an eminent artist?

It is a mistake to think that those who are considered gifted accomplish what they undertake without effort. However greatly one may be gifted, he generally finds it hard labor to acquire excellence. It would seem that the greatest gift possessed by those who excel in anything is their capability of applying themselves incessantly to hard work.

Beauties of the Gospel.

INSPIRATION NECESSARY.

BY E. F. P.

THE reason the world has been for so many centuries groping in spiritual darkness, without a correct knowledge of the gospel, and in fact lacking to a very great extent the knowledge of many other important truths, is because they have been without the Priesthood during this period. Another reason for this is, mankind have not sought for a knowledge of the truth in the right manner. Instead of obeying the suggestion of the Apostle James—to ask God for wisdom—they have depended upon themselves, and have endeavored by their own researches to acquire a knowledge of the works of God by which they are surrounded, and also to learn His will concerning them. By taking this course their progress has been very slow, and in regard to many things they are very uncertain.

Much of this spiritual darkness is the result of false teaching. Those who professed to be the teachers of the gospel have taught the people things entirely opposite to the truth.

For instance, instead of teaching the people to rely upon the saying of James, the apostle: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him," the so-called ministers of the gospel have taught for centuries that the scriptures are complete, and that the Lord will not reveal His will to mankind any more as in days of old! The result of this false teaching is that no person, of whom we have any knowledge, from the days of the ancient apostles until the birth of the Prophet Joseph Smith, has had sufficient faith in the apostle's words to put them to the test. We do not say that no person has received any inspiration from heaven during this period. Every man who has benefitted the human family with his inventions or discoveries has been to some extent inspired. The mind of man, unaided, is not capable of originating anything; hence all the useful discoveries made are the result of a heavenly inspiration. But no one during these ages of darkness and ignorance, has come forth and declared that he had received authority from God to officiate in the ordinances of the gospel.

The great difference between the gospel of Jesus Christ and man-made systems of religion is, the former is founded upon revelation or inspiration, while all the latter deny revelation. It is therefore very easy to distinguish between true and false religion. And with due reflection one can readily perceive the grand superiority and beauty of the true gospel. When we consider the object of the gospel we can see how useless it would be to conform to any system of laws in the form of a religion unless we have the inspiration of the Holy Spirit to guide us.

When the Lord revealed the everlasting gospel in these latter days it was for the purpose of establishing His kingdom upon the earth. But how could mankind build up His kingdom unless they received communications from Him in regard to how it should be built up? Jesus said: "No man knoweth the things of God except by the Spirit of God;" and it is not at all likely that the Lord would accept of a kingdom which was not established according to His own plan. The Lord's ways are not as man's ways, and it would be impossible for man to do the Lord's will unless he was inspired with His Spirit.

If a man wished to build a house after a certain pattern to suit himself, it is not likely that the builders would know how to proceed without he informed them of the style and dimensions he desired, and the materials of which he wished to have it built. How then can men be so presumptuous as to believe they can establish the kingdom of God upon the earth without receiving any instructions from Him concerning the manner in which they should perform the labor?

It is not only necessary for those whom the Lord calls to take the lead in establishing His kingdom upon the earth to be inspired with His Spirit, but everyone engaged in His work should be guided by the same power in order that they may all labor in harmony. No person would undertake a contract to work for another individual unless he had some assurance that he would be paid for his services. Why then should a person follow the teachings of another unless he is confident that he advances correct principles? and if the doctrines he teaches are claimed to be divine, how can one know this to be the case unless the Lord reveals it to him? One person cannot prove the truth of a principle to the satisfaction of another unless he demonstrates it by an example, showing its application. And the only way to prove positively the divine mission of a person is by revelation.

Again, it is generally considered, and we believe truthfully, that all men of the greatest genius, such as poets, musicians, painters, sculptors, statesmen, etc., are inspired. Why then should not those who acquire a theoretical and practical knowledge of the gospel receive inspiration to guide them? When inspiration ceases there is an end to progress. But there should be no end to one's advancement in the study of the gospel until perfection is reached, and that will not be possible before one becomes equal with our Heavenly Father, and one cannot do this unless he be taught of God by revelation.

One of the grandest beauties of the gospel is the privilege everyone who obeys its teachings has to receive revelations from heaven to guide him through life. Without inspiration one is at sea with nothing to direct his course. He is in continual uncertainty both in regard to this life and the hereafter.

Although the gospel in its purity had not been upon the earth for many centuries prior to its restoration from heaven to the Prophet Joseph Smith, yet the Lord inspired individuals from time to time to perform certain works in order to bring about His purposes. The history of the world clearly shows that the Lord is its ruler, and that He has revealed in the past and continues to reveal His will to mankind that His divine purposes may be accomplished.

BEING LOST IN THE FOREST.

(Continued from page 329.)

HERE I might tell you that in hot countries the creatures in the forest have, at all times, an abundance of food; but every now and then there comes a drought and the supply of water is cut off. Rivers and lakes dry up under the burning rays of the sun, and the animals, parched with thirst, wander a long way in search of something to drink. When they have found a spring they all draw up on its banks, for they must drink or die. The elephants march in a long line from the depths of the forest. The buffaloes come in a herd, depending on their numbers for safety. The lion and the tiger meet each other face to face; and the smaller animals, such as the jackal and the timid deer, venture to the water's edge, though it is as much as their lives are worth. The snake, too, is there, taking possession of the bank and seizing as much prey as he can get. Like the rest of his tribe he sleeps with his eyes open, and seems forever on the watch. Fierce battles take place every hour and the weak fall victims to the strong. But the snake is always able to defend himself; his scales are like armor and no animal dares to venture near him and run the risk of being crushed to death in his coils.

The next day the soldier lived upon his cocoa-nuts, dashing them against the trees to break the shells, though by doing so he was obliged to waste the milky juice. When he had eaten as many kernels as he could he put the rest in his wallet.

All at once he thought he heard men shouting and made for the place, overjoyed at the prospect of meeting with human beings. But, alas! the sound died away and was not repeated; and after running about a mile without seeing any trace of his fellow-creatures, he found himself more than ever entangled in the forest. He began to retrace his steps towards the river, but to his great alarm three elephants were standing full in his way. One of them was a young one, and came

frolicking up to him as if in play. He ran back and looked round for a tree to climb; but in his haste to get out of its reach his foot slipped and he fell from the tree right under the elephant's nose. The elephant stopped, touched him, smelled him and even turned him over with his trunk. The soldier was very much afraid it would trample upon him, and jumping suddenly up he gave such a shout that the elephant was scared and ran back to its companions. Then all the three came rushing towards the soldier, bending everything before them. But fear lent the soldier wings and he ran so fast that he soon left them behind him. Unfortunately he had left his wallet behind him, with all his cocoa-nuts in it; and he would have lost his dinner if he had not come upon another fruit that did as well.

This was the fruit of the jack-tree, which is so large that it weighs as much as seventy pounds, and contains more than two hundred seeds, or small nuts that are like little chestnuts. The natives of Ceylon use it for food, cutting it into slices, and frying it in oil, or else eating it raw.

The soldier tried to make a fire by rubbing two pieces of stick together; but he rubbed a long time and could not get a spark. So he loaded himself with jack fruit and went on in better spirits at having found such an abundant supply of food. But just at this minute he heard a loud grunting and found that he was almost in the midst of a herd of wild boars.

The wild boars are very ferocious animals; while they are young they form themselves into a phalanx, the weakest in the middle and the strongest facing the danger, and in this way they defy every other animal. But when the wild boar has come to maturity he walks the forest fearless and alone. Hunting him is the favorite amusement in Ceylon. The hunter is mounted on horseback and thrusts at the boar with a long spear, taking care not to let it go out of his hand. But he often gets the worst of it; for the enraged animal will charge so furiously as to drive both hunter and dogs off the field.

The soldier swam across the river to get out of the way of the wild boars. When he reached the opposite bank he was very much exhausted; and sitting down he began to think over the many escapes he had had. Then some texts of scripture that his mother had taught him when he was a child came into his mind and comforted him. They were out of Psalm xxxix.:

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The soldier continued wandering about in the forest some days longer, but did not meet with any more adventures worth relating. He became so weak that at last he could not climb the trees, but lay down at the foot of one of them and sank into a deep sleep. Here he was found by some natives who had come into the jungle to look for their cattle that were gone astray. They roused him from his sleep; but he was not able to stand and seemed as if he had lost his senses. They carried him away to the hospital, where every attention was paid to him. He slowly recovered his reason and his health; and when he was quite well, related his marvelous escapes in the forest, which I have related to you.—Selected.

PERSECUTION WITHOUT PROVOCATION.

BY W. J.

IN various ages of the world many wrongs have been committed through provocation. Through unjustly and oppressively depriving men of their liberty, their property, and other inherent rights, their ire has been aroused, and, in their fierce anger, they have wreaked vengeance, of which, if unprovoked, they would not have thought. Children, if aggravated, will retaliate, and often more than return like for like. Angels are effected by provocation, as is shown in the caution given by the Almighty to ancient Israel relative to the angel which was to go before them. Here is the word of the Lord as given through Moses relative to this particular angel: "Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions, for my name is in him." Neither is the Great Eternal exempt from this principle of provocation. Ezra says: "But after that our fathers had provoked the God of heaven unto wrath, He gave them into the hands of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house (the temple), and carried the people away into Babylon." The provocation in the wilderness is perhaps more generally understood. Paul refers to it (*Heb. iii*), quoting David (*Psa. xcvi*): "Wherefore as the Holy Ghost saith, to-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways, so I sware in my wrath, they shall not enter into my rest."

Now, it is not implied, neither should it be inferred, that by introducing these quotations it is asserted, or even remotely intimated, that an angel or God Himself would do wrong through being provoked; but they are given to show that the Lord and His angels, as well as the human family, are sometimes provoked to wrath, and are liable to be at any time, through the wickedness of the children of men, and to punish them with just and merited punishments, which would otherwise be withheld with pleasure. But priest-ridden men, inspired by prejudice, blood-thirstiness and urged on by the murderous malice of the original murderer, who murdered his brother without cause, will wreak their bloody vengeance upon innocent and unoffending people without any real cause or existing provocation. Two cases of recent occurrence are proof of this.

A New York *Sun* correspondent is authority for a report, a part of which the following is the substance: According to the law as it stands, Jews can reside only in thirteen western provinces of Russia, with the exception that professional Jews, mechanics and others pursuing an industrial occupation are free to reside in any part of the country.

In the city of Nijni-Novgorod, which is situated on the Volga, and hundreds of miles from the Jewish provinces, about twenty Jewish families resided, and the most of them lived in a particular part of the city. The Russian Christians entertained a very strong prejudice against the descendants of Judah, as is the case, unfortunately, among many other peoples. One evening when the working men were returning

home, a rumor spread that a Christian girl, eighteen months old, was missing. Soon a large crowd of people gathered round the crying mother. Some children said that the child had been taken by a Jewess to the synagogue. A dreadful suspicion arose in the minds of the working men. "They want Christian blood!" a voice shouted. That was enough. The enraged crowd rushed in a body to the synagogue. They began to batter the door. A shower of stones dashed in the windows. The child was dropped out of a window alive, but with a bleeding hand. But it was too late. The sight of the blood seemed to madden the crowd. With the shout, "Death to the Jews!" they thronged into the synagogue. In a few minutes the house was nearly destroyed, and four Jews—a man, a woman and two children—were murdered.

The police hurried to the scene of the riot, but were unable to stop it. "Let us go for the other Jews!" was the next shout of the blood-thirsty mob. The Jewish houses were broken into, and their inmates mobbed. A Hebrew merchant from Moscow named Deitzleman was found in one of those houses. He had taken a contract to pave some of the streets of Nijni-Novgorod. On the eve of the riot he had received three thousand roubles to pay his workmen. When in the hands of the mobbers the poor old Jew gave them all the money he had in the house, and even promised to embrace Christianity; but it was all in vain, for he was left nearly dead, and expired in a few hours. Nine Jews were killed, twelve were seriously wounded, and the rest found refuge in Christian houses. Military aid was called, the crowd was dispersed at the point of the bayonet, and about one hundred and fifty rioters were arrested.

Now, was there any real cause for all this mobbing and murder? Not the least. The facts were these: The missing Christian child had been playing with some Jewish children, and, while doing so, fell and cut her hand; and a kind-hearted Jewess, who lived in the synagogue, took the child into the house to stop the bleeding and dress the wound. Any provocation here? No; but on the contrary, a kind mother's attempt to hush the cries, to dry the tears, to comfort the heart, to bind up the wound, to remove the pain, and to bless the child of a Christian neighbor, and that neighbor, possibly, prejudiced, unfriendly and unkind. And all this was the result, mainly, no doubt, of the Christian prejudices against the Hebrew race.

On Sunday, the tenth day of last August, a few persons had met together to worship God. They had assembled in a private house owned by Mr. James Condor, and it stood on a farm of about three hundred acres, also owned by him, and situated on Cane Creek, Lewis Co., Tennessee. They met together in this private house with the full knowledge and consent of the owner, who, with his wife and two of their sons, formed a part of the congregation. No law of God, or of the United States, forbids a man allowing a meeting to be held in his house, or forbids persons, with his consent, meeting there and worshiping God. But while thus assembled, and for this purpose and no other, a mob of armed and masked men trespassed upon private property and private rights, and shot and killed four men and seriously wounded one woman, and she the mother of two of the men who were shot to death. And what for? They had done no wrong towards the families that entertained them, nor towards other families in the neighborhood; neither had they wronged those armed fiends who premeditated their destruction and shot them down in cold blood—there was not the slightest provocation on their part. Some of them were at home, minding and

attending to their legitimate business, and some of them had left their homes, and families, and friends in these mountains, and, at the command of God, had gone forth, not to do any harm to any living soul on earth, but to carry the gospel to the inhabitants of Tennessee and other parts of the United States. Their labor was a labor of love, and not of provocation. Their mission was to carry good tidings to all people who would hear and believe their testimony. That testimony was sealed by their innocent blood. Their names are inscribed on the celestial list of martyrs for truth and God. White robes shall be given them, and they shall be enthroned in the kingdom of God, and reign in glory with Jesus and others of earth's martyred ones, while their murderers, and the murderers of innocent, unoffending Jews, shall welter under the wrath of God, because they persecuted unto death, and that, too, without provocation.

GOD'S POWER MANIFESTED.

BY ARTHUR P. WELCHMAN.

IN my travels lately a remarkable case of healing was reported to me; and being impressed that the publication of the facts in such cases is a duty which we owe to God and mankind—that He may have the glory, and they be built up in a most holy faith, if they will, I send you the account thereof as given to me by the subject of the miraculous power.

On the 21st day of June, 1881, Brother John Jibson was hauling lucern at Grantsville, Tooele County, Utah, when the load tipped and Brother Jibson was thrown some distance, falling on a rock. By this accident Brother Jibson's left hip-bone was broken in the joint.

He was attended by Dr. F. D. Benedict. During the attendance of the surgeon a Sister Williams, who was present, being related to Brother Jibson, asked this question of the doctor. "Will he (Brother Jibson) ever get well?"

Dr. Benedict answered, "He will never walk without crutches; I never knew such a fracture to knit."

Upon hearing this, R. B. Williams, husband of the interrogator, spoke up somewhat sharply, as though moved by a sudden impression, declaring that the patient *would* get well. And, "Mormon"-like, he went and called to his assistance the late Bishop Andrew Burt and Brother Allen (who is now Bishop of the Twenty-first Ward, Salt Lake City, the same Ward of which Brother Burt was formerly Bishop), and they three administered to Brother Jibson, in the name of Jesus Christ, the ordinance of the laying on of hands. In this administration Bishop Burt said that, if Brother Jibson had faith, he should walk again, and that, too, without crutches or cane. This administration occurred on the 23rd of the same month in which the accident occurred.

On the 27th of July following, in the vestry of the Grantsville meeting house, President Joseph F. Smith and Apostle Francis M. Lyman administered to Elder Jibson, in the name of the Lord, confirming, by the Spirit, the former promises.

In about seven weeks from the time of the breaking his hip joint, a fracture never known to knit, the promises of the servants of God were fulfilled, and Brother Jibson was a sound man.

At a testimony meeting held in the Grantsville meeting-house, Brother Jibson testified of God's goodness in healing him, and gave to Him the glory. And, in that same meeting, Apostle Lyman declared that, when administering to the afflicted man he knew that Brother Jibson had faith to be healed; and that, consequently, he would get well and walk without crutches.

I, myself, stayed several days at Brother Jibson's house, and, had he not informed me of the fact, should never have suspected that he had been crippled. Though a close observer might perceive a slight lameness.

I S M S.

SO many are the religious beliefs of the world, that the very termination *ism*— appended to the key-word of the doctrine, has become a lawful word, and is given as a noun by Webster.

The termination originally signified a theory concerning, or *belief in*, the word to which they were appended, usually taken in a somewhat enlarged sense. Thus, Arminianism, a belief in Arminius and his doctrines; Atheism (from Greek *a*, without, *theos*, a god), a belief in being without a god; Buddhism, a belief in Buddha and his teachings; Calvinism, a belief in Calvin; Deism (from Latin *Deus*, a god), a belief in a god; Fatalism, a belief in fatality; Materialism, a belief in matter and nothing else, as the *mater*, or mother of all things; Polytheism (from Greek *polus*, many, *theos*, a god), a belief in many gods; Pantheism (from Greek *pan*, all, and *theos*, god), a belief that all is God, etc.

Confusion often arises in the minds of people ill-informed upon these matters. Thus the terms, "atheist" and "deist" are often used as if they meant the same thing, when, in fact, they are as different as Jew and Greek. Here is a brief definition of the leading points of several beliefs, that will tend to place the whole matter in a clearer light.

Atheism.—A disbelief in the existence of God. An Atheist is a fool, for the Bible says: "The fool hath said in his heart, there is no God." And the reason why he says it in his heart is because his heart is "deceitful above all things and desperately wicked." If his head were level he would say nothing of the sort, for reason admits what God is, since His works declare Him.

Deism.—A belief in the existence of God, but a denial of revealed religion. A Deist is, therefore, an infidel. He often declares his belief in natural religion—that is, what man may discover by reason alone. Deism and Rationalism are twins.

Polytheism.—A belief in the existence of many gods.

Pantheism.—A belief that the universe is God. Spinoza was a Pantheist, and so was Hegel, a recent German philosopher. "A strange belief that leans its idiot back on folly's topmost twig."

Unitarianism.—A belief in the unity of God, as opposed to the orthodox belief of a trinity in unity.

Materialism.—A belief that there is nothing but matter in the universe. What we call mind and soul are, to materialists, only properties of matter.

Spiritualism.—The opposite to Materialism, originally was a belief that all matter is really spirit, and that, therefore, the

universe is only God's concreted thought. Latterly it means those who believe in intercourse with the spirit world. We suppose the witch of Endor was a Spiritualist.

Fatalism.—A belief that all events necessarily happen—that is, are ordained and cannot be altered.

Mohammedanism.—The doctrine of the Mussulmans, who believe in the unity of God, and that Mohammed was his prophet. They are also Fatalists.

Calvinism.—The leading doctrines are original sin, particular election and reprobation, particular redemption, effectual grace in regeneration, and perseverance of the Saints.

Arminianism.—Is very nearly the opposite of Calvinism. Its beliefs are (1) conditional election and reprobation; (2) universal redemption, limited in its benefits only by man's act in his failing to believe and obey; (3) regeneration is absolutely essential and instantly follows justifying faith. It is the work of the Holy Spirit given of God. There is no irresistible grace, and apostatism is possible. Both Calvinists and Arminians believe in total depravity and future eternal punishment.

Universalism.—A belief that all men will be finally saved.

Buddhism.—Is not generally known to be the prevailing religion of the world, but its adherents are estimated at 400,000,000, more than one-third of the human race. The tenets Buddha, Prince Siddartha, Sakyamuni, or Gautama, as the founder of this doctrine is variously called, are finely explained in Edwin Arnold's famous poem—*The Light of Asia*. He lived about 500 B. C., taught the transmigration of souls—that when a person dies he is at once born again, either as god, man, monkey, molehill, etc.; or if no earthly form, however degraded, would be sufficient punishment for the evils of his former life, he would be born in one of the 136 Buddhist hells in the interior of the earth, and there dwell, at the least, 10,000,000 years.

Buddha's Four Sublime Verities are as follows:

1. Pain exists.
2. The cause of pain is desire or attachment.
3. Pain can be ended by Nirvana.
4. The way to Nirvana, viz.: right faith, right judgment, right language, right purpose, right practice, right obedience, right memory, and right meditation.

Nirvana is the Buddhist heaven, the highest good that can come to man, and is *unconscious repose—an existence*, it is true, but no better than annihilation, and, essentially, not different from it.

Minor isms are almost as plentiful as the leaves of the forest. Most of them, like falling leaves, have had their day.—*Selected.*

THE MYTHOLOGY OF SWEDEN.

BY VICTOR.

(Continued from page 332.)

THOR is the strongest of the gods; he is gentle and good-natured, inasmuch he is not made angry; when angry he is terrible, and fire then flashes from his eyes. He is very tall and of powerful build, and has a red beard. He rides in a cart drawn by two bucks. Thor has a girdle that, when he puts it on, makes him twice as strong: he has also a pair of

iron-gloves and a hammer called *Mjolner*. He has great need of these things, because he is always at war with the giants, who tremble at his power. *Thor* was worshiped as the god of thunder and lightning.

Balder is the prettiest of all the gods; he comforts the unfortunate, and is loved by all. His wife is the faithful *Nanna*. His palace is called *Breidablik*. *Balder* was worshiped as the god of gentleness and innocence.

Njord was the god of winds and the air, and his blessings were invoked by sea-voyagers and fishers.

Frey, the son of *Njord*, was the god of the harvest; he reigned over rain and sunshine. The people cried unto him for peace and a good crop.

Brage was the god of poesy. His wife's name was *Idun*, who in a little box keeps the apples of which the gods eat to prevent their growing older.

Heimdal is the gods' watchman. He lives in a castle at the end of the heaven, where the bridge *Bifrost*, or the rainbow, binds the earth and the heaven together. He can see 3,600 miles round about, and hear how the grass grows. When he wants the gods to come together he plays on his signal-horn, called *Gjallarhornet*.

These were the principal gods. Among the goddesses was the wife of *Odin* the foremost. Next to her was *Freyja*, whose husband went far away into the world, and, longing for him, she cried, and her tears were transformed into gold. The castle in which she lived had the name of *Folkvang*. Two cats draw her chariot. She was worshiped as the goddess of love.

Most of *Asynjorna* were some in the former's and some in the latter's service.

In the beginning of the world there was peace both in heaven and on the earth. The gods as well as man lived a happy life. But after awhile some women of the giant tribe came to *Asguard* and the gods married them. Then came the evil into the world, the air became poisoned through this iniquity, and a war commenced among the gods and among man, and it will continue until the world is destroyed. The giants make charges upon the gods, but the powerful *Thor* forces them to retreat.

Loke is the cause of the greatest troubles and calamities that have happened to the gods and man. He is of the giant tribe, but was at an early age received among the gods, and even became the foster-brother of *Odin*. He is very handsome, but wicked at heart. *Loke's* wife was also of the giant tribe, and with her he had two sons, *Fenrisulven* and *Midgardsormen*, and a daughter named *Hel*, or death. The gods knew that these would cause them great trouble, and therefore they sought to make them harmless. They took *Fenrisulven* and chained him up on a lonely island and stuck a sword down his throat. They threw *Midgardsormen* into the sea, and *Hel*, who was very grim and ugly, they threw down to *Niflheim*, there she has the charge of all those that die a natural death.

Loke caused the gods and man the greatest sorrow when he, through his deceitfulness, killed *Balder* the good, at whose death the destruction of the gods was certain. The gods knew that *Balder* was in danger, and therefore they took an oath from everything in nature to spare him. But the mistletoe having made no vow was taken by *Loke*, who made of it a spear and persuaded the blind *Hod* to, only for a joke, throw it at his brother *Balder*. *Loke* guided *Hod's* hand, and *Balder* fell.

After this atrocious crime *Loke* fled, but the gods caught him at last and made him suffer a most severe punishment. They chained him on the top of three large rocks, and made a poisonous serpent pour its venom in his face. The pain caused by that made him twist about, and when he did that the whole earth shook; and there shall he lay until the destruction of the world.

At some time the earth will be destroyed and then shall the gods go into *Ragnarok*, or the dusk of the powers.

Terrible signs in the heavens and on the earth shall announce the end of the world. The sun and the moon shall vanish away, the stars be put out and a perpetual Winter reign on the earth, with storms and darkness. The ground shall be shaken and the mountains fall together with a crash. All chains shall be loosened: *Loke* and *Fenrisulfven* break their chains, and *Midgardsormen* throws himself, in great anger, up from the sea.

Then will the heaven burst, and *Surt* will come in front for the sons of *Muspel* and surrounded by fire. *Heimdal* arises and calls all the good powers to war. First comes *Odin*. *Fenrisulfven* comes against him with his mouth so widely opened that the upper part of it touches the heavens and the other the earth. He swallows the father of the gods and man, but is himself killed by one of the sons of *Odin*. *Thor* kills *Midgardsormen*, but falls himself, poisoned by *Midgardsormen's* venom. *Loke* and *Heimdal* kill each other. Then *Surt* throws fire over the world.

But at the destruction of the world those places will be left undisturbed where the good shall be gathered to receive their reward, and the wicked their punishment.

All good men will then go to a beautiful hall on high named *Gimle*, which is made of gold, and there they shall have eternal joy.

The wicked, those who have committed murder and other great crimes, shall be thrown into the streams of venom in *Niflheim*, and there shall the dragon *Nidhogg* be gnawing their bodies.

But in place of the destroyed world a new one shall arise from out of the sea, eternally beautiful and green. And the sun shall beget a daughter more beautiful than herself. A new race of good men shall come forth and they shall live a peaceful and happy life. No evil will then exist, and *Balder* shall come again. And when all this is happened, everything is ready for a new god, more powerful than all the others. In the song of *Vala* it says:

"Then one shall come more great in power,
But his name I dare not tell."

And he shall reign over the new and beautified world.

THE ARAUCANIANS.

BY J. R. F.

FAR away on the south-western coast of South America, hedged in on one side by the lofty peaks of the Andes and on the other by the Pacific, lies a little country called Araucania. It is scarcely two hundred miles in length and only about half as much in breadth, but it contains one of the finest races of Indians to be found on the American continent. They are of medium stature, but well formed, ardent lovers

of liberty and courageous in maintaining it. Faithful to their engagements, and generous to a fallen enemy. Their principle vice is drunkenness.

Araucania contains tetrarchies presided over by four princes, who are independent of each other, but confederated for their mutual security against a foreign foe. Each tetrarchy is divided into five provinces ruled by five chiefs called *Apo-Ulmen*, and each province into nine districts governed by as many *Ulmen*, who are subject to the *Apo-Ulmen*, as the latter are to the princes.

These various chiefs compose the aristocracy of the country. They hold their dignity by hereditary descent in the male line, and in the order of primogeniture.

The supreme power of each tetrarchy is vested in a grand council of the *Ulmen*, who assemble annually in a large plain to discuss important matters pertaining to the welfare of the country, but no resolution of the council is of any avail if it has not the hearty concurrence of the people.

From the time the Araucanians were first known to the Spaniards they have been noted warriors, and had they met such a race in Mexico and Peru it is a question if to-day the world would not count an Inca and a Montezuma among its rulers.

Soon after the conquest of Peru by Pizarro, an officer by the name of Valdivia entered Chili, overran a great part of it and founded several cities. For twelve years he maintained his position in the country. At the end of that time he penetrated into Southern Chili where he was killed in a desperate encounter with the Araucanians. After this the war was carried on with varied success for a period of two hundred years. Army after army of the best troops Spanish America could furnish were pressed upon the brave Araucans, but as often they were driven back suffering irretrievable defeat, until at last they compelled their proud enemies to acknowledge their independence.

The reason of this perhaps was, that they were not slow to adopt the superior civilization of their enemies, that part of it, at least, that pertained to warfare. No sooner did they discover that their instruments of warfare were inferior to those of the Spanish than they took steps to become acquainted with them.

Their troops now consist of infantry and cavalry, and numbers about 7,000 men, besides a considerable body of reserve. They advance to battle in lines well formed, and fight with great bravery. They are the most intelligent and warlike of South American tribes and combining their moral, intellectual and physical qualities, they are the finest native race in the New World.

Their history shows a brilliant example of what a brave people animated by a true love of liberty can accomplish under the greatest disadvantages.

They believe in a supreme being and in many subordinate spirits good and bad. They believe also in omens and divinations, but they have neither temples nor idols, nor religious rites of any kind, indeed it seems that their aptitude for religion is not very great. The Catholic church for three hundred years has tried much to induce them to accept that religion, but without success. Perhaps they are held back by an All-wise Creator, and when the time comes and the scales of darkness fall from their eyes, they will show themselves as valiant in the cause of truth as they have been brave upon the field of battle.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, NOVEMBER 15, 1884.

EDITORIAL THOUGHTS.

ABOY of our acquaintance once declared in our hearing that he did not care to become or to be considered religious until he should have at least passed the prime of life and be on what is usually termed the downhill toward the grave. He imagined, and perhaps many others encourage the same opinion, that the enjoyment of life's pleasures cannot be had by those who mark out for themselves and follow a path of undeviating purity of purpose and fidelity of action. He thought that the one was incompatible with the other, and that to be religious meant to be staid, solemn, austere and puritanical, and naturally enough in a young man of buoyant desires, brimming full of activity, and with a keen sense of the enjoyments of life spread smilingly before him, he chose to take advantage of these latter and to discard the former course entirely. If he could not have a "good time" and be at the same time religious he felt to bid religion go to the winds, for a "good time," at whatever reasonable cost, he was determined to have.

A few days ago we heard a man who has occupied high positions of responsibility in both church and state, and who still is regarded by many as a type of your liberal, fairminded, business "Mormon," remarked with almost a boast that he was not at all religious. His grandfather, he said, was about seventy when he heard the gospel and believed it, and though never looked upon as a church-going, pious man before, had nevertheless always been a model of business promptness and honor. "Now," continued the good brother of whom we speak, "if I can ever be able to leave as pure a record as my grandfather did I shall be fully satisfied. I'll be fair and upright in my deal always, and when I begin to feel old, I'll get religion and perhaps can take delight in going to meetings and fulfilling other duties, which I know devolve upon me as a member of the Church and the Holy Priesthood."

We knew a young lady once who was the admired and beloved center of a large circle of friends. She was bright and lively, intelligent and beautiful, but in certain directions thoughtless to a fault. Her father and other elder relatives urged her to pay some attention to her soul's welfare; to see to it that while improving her mind, as she faithfully did, she neglect not due consideration of the weighty matters touching upon her relationship to her Heavenly Father and her duty to Him. But with a giddy laugh she would reply, "When I am as old as you are I will have time and no doubt inclination to do as you wish me to in these things. But not now—you cannot expect young shoulders to carry an old head—wait at least until I am married and settled in life before you ask me to be in truth and in deed what you want me to be—a good Latter-day Saint."

Of these three instances we have here quoted the two former are still enjoying life and health and may have the opportunity of becoming what they call "religious" at some future time. The girl referred to in the third instance, however, will have no such opportunity in this life. In the full enjoyment of all her physical powers and in the perfect bloom of maidenhood, the keen sickle of the stealthy reaper struck her down, and her mourning friends carried her to an untimely grave.

In all three cases an absurdly mistaken idea seems to have been the foundation upon which the persons alluded to have been quick to build. Who ever heard that mirth, festivity and the exercise of all the proper desires and ambitions implanted within us by the Creator were forbidden by the laws of our religion? On the contrary, is it not true that such things are actually encouraged? and was there ever a more joyous, or mirth-loving, or a happier people, even in the days of darkest adversity, than the Latter-day Saints? They have their time for prayers and their time for the dance. They go to meeting on the Sabbath but are not above taking advantage of every legitimate recreation during the week. They try to serve their Creator with full purpose of heart, and in so doing do not regard themselves as inconsistent when they enjoy the bright scenes and the cheering incidents of an existence, which at best has few enough of them. This would be a solemn and uninteresting life to lead if our whole duty towards God and our fellow-man consisted of unceasing lamentations and prayers, and the depriving ourselves of every natural appetite, and longing, and gratification. Such an idea has prevailed among men at various times in history, and we read with feelings almost of pity of the lives of some of the Catholic aetics during the middle ages. We know that such lives are not required by our Heavenly Father of any of His children. He loves a smiling countenance and has given us natures susceptible to pleasure and enjoyment, and no one will maintain that these must be crushed out and remain forever ungratified. What is required, though, is moderation and judgment in all things, that the proper limit be not overstepped. The gospel teaches us to be temperate in our actions and habits as well as in our food and drink. It requires that we be earnest and sensible, not boisterous in our mirth nor extravagant in our recreations. And if there is a nature so unhealthily constituted that it cannot enjoy life and have a "good time" while here on earth within these wholesome restrictions, its possessor, though he may be pitied, need not urge a simple dislike to "being religious" as a cover or excuse for his excesses. The simple fact is, a moral life and an honorable course of action is distasteful and irksome to him, and he will find the laws of the Church no less severe and exacting in his case than the laws of the land.

Furthermore, it is a fatal mistake to suppose that we can run along easily with the current for years, doing no duty that is required, and neglecting every commandment that is given, and then all at once face about, throw off every evil habit, drive every impure thought and appetite out of our hearts, and take on a godly walk and conversation. Reform is always commendable and worthy the highest encouragement, but it cannot be forgotten that far greater progress would have been attained had such reform not been necessary. The spiritual growth and development which begin to show themselves when the error of our ways is discovered and corrected will never equal that which might have been attained had we never fallen into such error. And further still, we who have great opportunities will be judged with greater strictness—of those to whom much is given much will be required.

WINNIE'S PLAN.

BY HOMESPUN.

THERE is nothing, except, of course, the priceless pearl of integrity, that is of so much worth to a human being as a cheerful, sunny disposition. Such people go about with a warm, soothing, peace-giving atmosphere surrounding them that makes you insensibly happier, better and more contented for being near them.

Such a blessed little sunbeam is a dear little friend of mine, whose name is Winnie L——. She is winning in every sense of the word. Her plump little form, cheery, homely little face and cute, funny little ways are the joy of her parents and the light of her humble home.

Her papa works very hard all day, but when he catches sight of Winnie swinging on the gate, watching for his return, and then sees her flying down to meet him, followed by Baby Geordie, who can just go along on a jog-trot because of his fat legs, and the little dog, Puck, at Geordie's heels, papa forgets all his hard work and catches up his two blessings in his arms and comes laughing up to the steps to receive the welcome of Winnie's tired mamma.

Winnie has no idea of the jewel which she possesses in her bright disposition and her wise mother never praises her, but seeks quietly to guard the little one from exasperating or irritating companions.

Now, I want to tell you of Winnie's plan to amuse and interest a little friend of hers:

Mrs. Dalton was an intimate friend of Winnie's mother and used often to visit her. She, too, had a little girl, named Tilly. Tilly was a little peevish and tiresome in her disposition, and somewhat spoiled by her indulgent mamma as well. Nevertheless she was a very lovable child and was far prettier than Winnie.

One afternoon Mrs. Dalton came in hurriedly to request Mrs. L—— to let her leave Tilly there for a few hours, as she had just heard of the severe illness of her sister, who lived in the opposite end of town.

"Yes, indeed," said Mrs. L——, "leave Tilly right here; she and Winnie have often played together and you know how contented they are with each other. Don't give yourself the least concern about Tilly, dear friend; I will watch her and Winnie will amuse her."

Meantime the little girls were very well amused looking over Winnie's new doll clothes. Mrs. Dalton slipped slyly out of the back door to avoid Tilly's crying for her, as she said. But Tilly was quite as quick to miss her mamma as she was angry at her absence. Oh, how she cried! Nothing could pacify her, nothing could stay her wild screams. Poor Winnie was worn out trying to find something to arrest the

younger child's sobs; but it was all of no use and seemed only to increase her grief.

"Winnie," said her mamma at last, "it is no use. Just come away and let her quite alone. Take your book, dear, and sit down in your chair. She will give over sooner if we leave her quite alone."

So Winnie sat down, but her kind little heart would not let her forget her friend's sorrow. She sat, looking indeed at her book as directed, but her thoughts were busy trying to devise some plan whereby she could arrest Tilly's attention and induce her to stop sobbing.

At last a happy thought came to her and jumping up, she ran to her mamma and rapidly whispered her idea.

Mamma quickly consented to her daughter's request and Winnie began her preparations. She drew up an open-backed chair to her stool and then begged mamma to loan her the basket of vegetables which had just come from the grocer's.

"Now, mamma," she continued, "I must have the balances, else how can I weigh out my things? You know all shopkeepers have balances."

Then mamma came up to the chair and asked the little shop-keeper for a head of cabbage, as it would need to go on for dinner.

"Oh, yes," said Winnie, "let me weigh it. Let me see, just sixty pounds; twenty-five dollars for that fine cabbage."

So mamma gravely lays down a tiny piece of paper which she has marked twenty-five dollars and marched off with the cabbage.

Tilly had sobbed less and less, and at last she, too, became highly interested in what

was going on and begged to "play shop."

So mamma put her own bonnet on her and Winnie gave her the doll as her baby, as well as her own pretty basket in which to carry away her supplies. And then, such times as they had! Hour after hour slipped away unheeded, and still the little girls weighed out supplies and paid in bits of paper money.

When, at last, Tilly's mamma came in she was surprised to know her little girl had been so contented.

"Bless her," she said as she tied on the child's hat, "she is a dear, good child."

After her departure Mrs. L—— silently clasped Winnie to her heart with fervent thanksgiving to God for the gift of her sweet-tempered child.

My dears, always cultivate a spirit like Winnie's.

TAKE heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jeer, too, which oftentimes sinks deeper than was intended or expected.—*Fuller*.



HISTORICAL REVIEW OF THE DESERET SUNDAY SCHOOL UNION.

(Continued from page 323.)

STATISTICS.

WE regret that our statistics for certain years are quite imperfect, and therefore somewhat confusing. It appears difficult for some of our officers to realize the value and interest that attaches to these matters. On account of the deficiency we have thought it best to give only some sample years, when the reports were most perfect, and for this purpose have selected 1872 (the first year that a general statistical report was obtained), 1879, 1881-2-3.

Year.	Number of Schools not Reported.	Total No. of Teachers.	Total No. of Scholars.	Total No. of Scholars and Teachers.
1872	149	41	1,408	13,373
1879	265	19	4,998	30,761
1881	291	14	5,635	34,119
1882	205	15	5,995	35,665
1883	360	17	6,682	40,201
				46,883

It will be observed from the above that the rate of increase is growing with marked rapidity. In the two years ending 1881, the increase was, 21 schools, 637 teachers, 3,358 scholars, while the increase for the two following years (ending 1883) was 72 schools, 1,047 teachers, 6,082 scholars. This shows that the increase of scholars during these two years was more than half the total of scholars in 1872.

With regard to the ratio of teachers and scholars, the above statistics show, approximately:

In 1872 — 1 Teacher to 9½ Scholars.
1879 — 1 " 6½ "
1881 — 1 " 6 1-20 "
1882 — 1 " 5½ "
1883 — 1 " 6 1-60 "

Or we may say at the present time in round numbers, one officer to every six scholars.

According to the rate of increase during the past few years, the Sunday school attendance should number more than 50,000 at the close of 1884.

OFFICERS OF THE UNION.

First organization, November 11, 1867. George Q. Cannon, President; Ed. L. Sloan, Secretary; Geo. Goddard and Robert L. Cambell, Corresponding Secretaries; B. Young, Jr., A. Carrington and Geo. A. Smith, Committee on Books suitable for Sunday schools.

July, 1874. George Q. Cannon, General Superintendent; George Goddard, Assistant General Superintendent; John B. Maiben, Secretary; Wm. McLachlan, Treasurer.

When Brother Maiben removed to Manti, Brother McLachlan acted as secretary *pro tem.* for a few months, and in December, 1875, Brother Levi W. Richards permanently assumed the duties of that office.

When Elder Wm. McLachlan was called on a mission to New Zealand, Elder George Reynolds was appointed to succeed him as Treasurer.

The present officers of the Union are: General Superintendent, George Q. Cannon; First Assistant Superintendent, George Goddard; Second Assistant Superintendent, John

Morgan; Secretary, Levi W. Richards; Treasurer, George Reynolds; Assistant Secretary and Assistant Treasurer, John C. Cutler.

On September 18, 1878, a Finance and a Publication Committee were appointed. They are:

Finance Committee: John C. Cutler, George H. Taylor and Thomas E. Taylor. Elder Samuel L. Evans, now deceased, was a member of this committee.

Publication Committee: George Reynolds, Levi W. Richards, Sister L. Greene Richards, Thomas C. Griggs and Abraham H. Cannon. Brother George C. Lambert, previous to his departure as a missionary to Europe, was a member of this committee.

Sunday school missionaries at large, (appointed Sept. 18, 1878,) S. L. Evans (now deceased), Wm. Willes.

Deseret Sunday School Musical Union, organized Aug. 3, 1875; director, C. J. Thomas.

The Musical Union was an organization of short duration, but under the auspices of Elders C. J. Thomas, Adam C. Smyth, Evan Stephens and others, numerous concerts have since been given in this city, and also in our various cities, that have been a success artistically, and financially an aid to the Union, or to the local schools or other organizations for whose benefit they were given.

PUBLICATIONS.

- 4,000 copies First edition First Book for our Little Friends.
- 5,000 copies Second edition " " " "
- 5,000 copies third edition. " " " "
- 5,000 copies First edition Second " " " "
- 7,000 copies Second edition " " " "
- 5,000 copies S. S. Union Music, first edition.
- 5,000 copies S. S. Union Music, second edition.
- 15,000 assorted catechism cards.
- 18,000 class registers.
- 5,000 copies Joseph the Prophet.

JUVENILE INSTRUCTOR OFFICE.

- 115,000 Catechism cards.
- 2,000 "Sunday School Dialogues and Recitations."
- 88,000 Books of FAITH PROMOTING SERIES.
- 10,000 NOBLE WOMEN'S LIVES SERIES.
- 41,000 copies of miscellaneous publications.

The number of music cards published is not known, but we believe they amount to more than 150,000.

There is yet another very agreeable incident in the record of the Union that must not be omitted. We refer to the collections taken up in the schools for the publication of Jaques' Catechism for Children in the Hawaiian language.

By reason of the generosity manifested by the schools at that time we were enabled to publish 2,000 copies of this work for the benefit of the children of the Sandwich Island Saints, to this we have added by their desire a large number of Sunday school report blanks in that language, and are happy to state that our fund is not yet entirely exhausted.

In conclusion we cannot but point with gratitude and pride to the results which, under heaven's supreme blessing, the Union has already brought about, and to the bright and cheering prospects that illumine our future and bid us persevere in the good work. To say that it has been a potent instrument of religious culture, of social refinement, and moral worth, a factor in the development of God's purposes, a bond of union among His people, a source of strength to the Church, and an aid to the Priesthood would, we submit, not be claiming too

much; and this position is all the more gratifying when we consider how vast has been the labor performed and how slight has been the cost in dollars and cents, to the community. The officers, committees, etc., have been veritable workers without purse and scrip, and the funds that have been needed have been almost entirely raised through concerts, jubilees, etc. We believe, though perhaps in our zeal we may err, that nowhere on the earth have as great results been achieved with so small or so few appeals to the pockets of the people; and we trust in future reports to be able to state that our publication department has become self-sustaining, or, better still, a source of income to the institution. For we have an ardent desire to increase the number and value of our literary productions, and so continue until the works published by the Union shall become a power in the land—a power for God and His truth, for righteousness, and for our children's salvation.

Respectfully submitted by your brethren,

GEO. REYNOLDS,
LEVI W. RICHARDS.

THE KINGDOMS OF JUDAH AND ISRAEL FROM SOLOMON TO THE CAPTIVITY.

BY J. H. W.

THE revolt of the ten tribes is generally considered to have taken place B. C. 979. Rehoboam was the first monarch of the kingdom of Judah as distinguished from that of Israel. He was a weak prince, and in his reign Shishack (supposed to be the same with Sesostris), king of Egypt, invaded his kingdom, and plundered Jerusalem and the temple.

After a reign of seventeen years Rehoboam was succeeded on the throne of Judah by Abijah, his son (B. C. 962), who immediately raised a great force to subdue the kingdom of Israel. Jeroboam at the head of the ten tribes had the advantage of numbers, likewise of military skill; but Abijah, though with fewer numbers, had the religious feelings of the people. Jeroboam was defeated with the loss of 500,000 men. Still the Israelites could not be brought back to their former allegiance.

At the time of the revolt Jeroboam, finding himself at the head of the larger portion of the nation, began to fear that his subjects would return to their allegiance if they continued to go up to Jerusalem to worship at the temple. He therefore erected two idols, one in Bethel and the other in Dan, and before these he commanded the people to assemble instead of going up to Jerusalem. This was the introduction of a corruption into the Israelitish kingdom from which it never recovered.

After a reign of a little more than three years Abijah, king of Judah, died, and was succeeded by his son Asa. About the same time Jeroboam, king of Israel, also died.

Asa, the son of Abijah, succeeded to the throne of Judah and reigned forty-one years. He was, on the whole, a good prince. In his reign the Ethiopians, or Cushites, a people descended from Ham and occupying the southern parts of Arabia, came up against his kingdom with an immense army. Asa committed himself and people to God, and then going out against the Ethiopians, totally defeated them. After

this, Baasha, king of Israel, came up against him, and began to build a fortress at Ramah on the borders of his kingdom. Asa, instead of seeking divine guidance, hired Benhadad, king of Syria, to send an army against Israel. This expedient succeeded for a time; the army of Israel withdrew, and the fortress was leveled to the ground. But God was displeased with him and sent a prophet to rebuke him; for which the king was angry and put the prophet in prison. Soon after this Asa died, and was succeeded by his son Jehoshaphat, B. C. 918.

It will be observed that, owing to the sacred reverence in which the lineage of David and Solomon was held, the throne of Judah passed quietly from son to son. On the other hand, the race of Jeroboam was speedily cut off, and adventurer after adventurer contested the throne of Israel. Thus we find that up to the time when Jehoshaphat reigned in Jerusalem over the kingdom of Judah, there had been no less than nine claimants to the throne of Israel. Jeroboam was succeeded by Nadab, who reigned only a few months. Baasha conspired against Nadab and murdered him. Baasha dying was succeeded by Elah, who reigned two years, when his servant Zimri conspired against him and slew him, but reigned only seven days, for the people did not approve of him, and called Omri, commander of the army, to occupy the throne. Zimri, seeing no hope of success or escape, retired to the palace, set it on fire and perished in it. Omri succeeded, but he had a rival named Tibni, who was followed by half the people. At length Tibni died, and Omri reigned alone. Little is recorded of Omri except his wickedness. In his reign Samaria was built, which afterward became the capital of the kingdom of Israel.

Omri was succeeded by Ahab, who is still more distinguished by his audacious wickedness. He married Jezebel, daughter of the king of Sidon. He then set up the worship of Baal openly in Samaria. It was to stem the flood of iniquity let in upon the nation by this wicked prince and his queen, that the Prophet Elijah was raised up. At his first appearance before Ahab, Elijah foretold a terrible famine which was to come upon the land. Having delivered his message Elijah concealed himself near a brook which ran into the Jordan. In this lonely spot he dwelt for a time, and the Lord sent ravens to bring him bread and meat to eat. At length the brook dried up, and Elijah fled into Sarepta, a town belonging to Sidon. Here he was fed by a kind widow; and she was rewarded by having her meal and oil miraculously multiplied, and her son restored to life. Still the drought continued; the fruitful plains and fertile hill-sides of Samaria and Galilee lay parched and withered beneath the burning rays of a semi-tropical sun. The fountains, the wells and the rivers were all dried up; there was not grass enough to feed the royal horses and cattle.

At this juncture Elijah suddenly appeared before the king, and demanded to put the truth of the two religions to the test by a public and splendid miracle. The scene took place on the summit of that lofty mountain Carmel, which on one side commands a grand view of the ocean, and on the other of the highest valleys of the promised land. The priests of Baal, which is only another name for the sun, had assembled to the number of four hundred and fifty. A vast concourse of people had gathered to witness the scene, and stood awaiting the issue in anxious expectation. Whichever sacrifice was kindled by fire from heaven, was to decide the cause. The priests of Baal placed their victim upon the altar, and as the sun arose

above the eastern hills they hailed his appearance with the smoke of their incense, and the loud sounds of their prayers. This they continued till he reached his noonday splendor. Then, in their wild zeal, they cried aloud, danced wildly and cut themselves with knives and lancets. All above was mute and still, the altar cold and unkindled. Elijah then began to taunt them, and said, "Cry aloud, for he is a god, either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." (*I. Kings xviii, 27.*)

At length the sun seemed to sink into the waves of the sea, and they could see their god no more. Then Elijah built an altar and placed a sacrifice upon it, and ordered four barrels of water to be poured upon the sacrifice and upon the wood, until the water ran down into the trench about the altar. Elijah then uttered a brief prayer to the God of heaven; and instantaneously the fire flashed down and consumed both the sacrifice and the altar. The people at once recognized the true God. The priests of Baal were destroyed, and, soon after, the whole country was refreshed by abundant showers. After this Ahab persuaded Jehoshaphat, king of Judah, to join him in a war with the Syrians, and was slain in battle B. C. 897, having reigned twenty-two years.

(To be Continued.)

Our Theological Class.

SESSION SIXTEEN.

BY URIEL.

JOSEPH SMITH and Oliver Cowdery both testify that they saw, heard and felt a being who over a thousand years ago was beheaded at the order of a heathen prince. It will be very interesting to enquire who was John the Baptist, and what was his mission, also, why it was necessary that he should appear to confer this Aaronic Priesthood upon Joseph Smith and Oliver Cowdery. Matthew says (*iii, 1*), "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." We learn from this that there had been a prophecy concerning him. In Isaiah (*xl, 1*) we find the words, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the prophecy concerning this remarkable personage. Was this prophecy fulfilled in the coming of John the Baptist concerning which the historian Matthew has spoken? Did he speak comforting words to Jerusalem? This is what he said, when many of the Phar-

isees and Sadducees came to his baptism, "O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees! Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Did John at this time tell the Jews their iniquity was pardoned? Did he tell them that they had received "of the Lord's hand double for all her sins?" No, for they had not yet committed that great sin in the shedding of innocent blood when they said, "His blood be on us, and on our children," at the crucifixion of the Messiah. Then every valley had not been exalted, neither had every hill been made low; neither had the glory of the Lord been revealed so that all flesh could "see it together." And yet John the Baptist was the person to whom this prophet referred.

Again, the Savior said, (*Matt. xi, 10*), "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. * * * And if ye will receive it, this is Elias which was for to come." We also find that Malachi refers to this person in the third chapter: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: Behold, he shall come, saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For he is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." It is very evident that this prophecy was not fulfilled in the days of the Messiah, and yet John the Baptist was the person to whom the Prophet Malachi referred.

John the Baptist was most assuredly the forerunner of the Lord Jesus Christ at His first coming. He was the Elias, or the restorer. He restored the Aaronic Priesthood in his day. In a revelation given through Joseph Smith, the prophet, at Kirtland, Ohio, in September, 1832, the Lord, in speaking of John the Baptist, in connection with the Aaronic Priesthood, said, that when he took Moses (who held the Melchizedec Priesthood) out of the midst of the children of Israel, he took the holy Priesthood also: "And the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel: Which is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power." This class can now see the value of the Aaronic Priesthood, as well as the important mission and calling of John the Baptist; and the fact is plainly demonstrated that he was not only the forerun-

ner of Jesus Christ in His first coming, but that he was also ordained to be the forerunner of Jesus Christ in His second coming, or else his mission has failed. But this is impossible for the purposes of the Almighty never fail. My dear, young friends, the mission of this prophet of God is made very manifest in his visitation to Joseph Smith and Oliver Cowdery when he ordained them to the Aaronic Priesthood. As Jesus Christ said he was the Elias, he was the restorer, and the prophecy of Malachi was remarkably fulfilled when he laid his hands upon the heads of Joseph and Oliver, to ordain them to the Priesthood, declaring that it should "never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

TOPICS OF THE TIMES.

BY THE EDITOR.

TRIAL OF CASES OF PATRIARCHAL MARRIAGE—PRESIDENTIAL ELECTION.

THE excitement of late in this city has been the trial of Elder Rudger Clawson for the alleged crime of polygamy. We need not dwell on the details, for they are before the public. Some have been inclined to think that in making his remarks to the court he provoked the judge to inflict a heavier sentence. I believe the judge himself confessed such an idea in his remarks. The manner in which he has sentenced Elder Joseph H. Evans since that time does not sustain this view. He has given Joseph H. Evans three years and a half in the penitentiary, and a fine of \$250, the only difference between him and Brother Rudger Clawson being the amount of fine, Rudger's being \$500. Probably this is due to the supposition on the part of Judge Zane that Bro. Evans was a laboring mechanic. We do not believe that he would have given him (Rudger Clawson) any lighter sentence if he had not made the speech that he did. Neither do we see how Rudger Clawson could do any less than to speak as he did. The occasion was a very proper one for him to state, in the concise and comprehensive manner which he did, his reasons for being found in the position that he then was. He owed it to himself, he owed it to his wives and to society at large, both "Mormon" and non-Mormon, and also to history, that the exact facts should be stated, that his reasons should be put on record, and they will live when the men who have been the instruments of inflicting punishment upon him have passed into oblivion.

As a people we are making history, and it is right that we should make it properly. In days to come that speech of Rudger Clawson's will be read with admiration, and wonder will be expressed that men could act as the officials of the court have acted towards him. I expect if some persons had lived in the days of Daniel, after the edict was given about prayer, they would have thought Daniel was very imprudent to open his window and pray. They would have said, "Why did he not pray where he could not have been seen, and where his act would not have been construed into defiance?" But Daniel had faith in the Lord. He chose that course. He was willing to abide the consequences. He was thrown into the den but the lions did not hurt him. When a man is willing to endure the consequences of his own acts some degree

of liberty should be given him; and though Rudger Clawson may be consigned to the den, the lions may not bite him after all. Faith is not confined to Daniel nor to his age. Joseph, though innocent of the crime of which he was accused, was consigned to prison to suffer all the ignominy of the position; but his God was with him, and from a prison he was raised to be the second ruler of Egypt. God does not forsake men of courage whose lives are pure and whose acts are in compliance with His requirements, even though they are consigned to a penitentiary.

AS we write, great excitement is in progress over the presidential election. The Democrats feel jubilant that Cleveland is elected president of the United States and Hendricks vice-president. Guns are being fired in prominent places, and great enthusiasm is being expressed in all Democratic localities at the success of their ticket. For the moment the Democrats seem to have the greatest cause of gratulation; and expressions of Jay Gould, congratulating Cleveland on his election, also from the *Albany Journal* and the payment of bets by Blaine men in Wall Street are quoted as evidence that many of the Republicans at least have conceded the election of Cleveland. But the end is not yet. We think we know the Republican leaders well enough to be satisfied in our own mind that until more evidence than now appears on the surface is furnished they will never concede the election to the Democrats. They are waiting, not indulging in many expressions, until the official count of New York is more complete, then we shall hear from them. They will never surrender the control of this country and the administration of its affairs in a governmental capacity to the Democrats unless the Lord takes the courage and the stiffening out of them, or they find that the people will not sustain them in retaining the reins of government.

Eight years ago when the Tilden and Hayes contest for the presidency arose there were two causes which operated to prevent bloodshed, one the fear of the capitalists for the results of a civil conflict, and the vivid recollections still retained by the participants of the dreadful civil war which had only terminated eleven years previously. What the feeling is upon these points at present we are not prepared to say. No doubt the people would be more reckless now respecting a war than they were then; for many of the youth of that day have grown to manhood and a new class of citizens, it may be said, have appeared on the scene.

But the Republicans in reasoning upon this question look at it in this light: "The north saved the union at frightful expense in the prodigal expenditure of precious blood and money. It was the heroism of northern men which sustained the flag, put down the rebellion, rescued the country from secession and preserved it as a nation." And when the Republicans speak of the north they speak of the Republican party; for they invariably class northern Democrats with the people of the south. Besides this it was they who freed the slaves; they carried the country forward on a career of prosperity and glory, maintained the national credit, redeemed the currency, and made the nation great and glorious at home and abroad. Now, in voting for Cleveland the south is solid. It is this solid south that has made the success of the Democratic party possible. The Republicans affect to believe that this solid south is the result of intimidation and fraud; that the negro is a natural ally of the Republicans; that he would vote the Republican ticket with scarcely an exception if not intimidated; and that the fruits of these votes if they

had a fair expression, would be a division in the south, and Republican states where now there are none but Democratic. To turn the government over, therefore, to the Democratic party would be, in their view, to turn it over to its old enemies, to the men who were whipped in the war, and who would have destroyed the nation could they have succeeded. It would be the wiping out of all the grand results and the grand victories of the past twenty-three or four years. The treasure expended in the war would have been in vain, and more than that, the precious lives which have been sacrificed would all go for nought. I know hundreds of leading men who take this view, and they doubtless are sustained in their views by thousands in all parts of the north. They may give up the government to the Democrats without any resistance, but if they do it will be because they cannot with any hope of success expect to retain it and maintain their power in the land.

Lessons for the Little Ones.

PRIMARY EXERCISES.

THE BAPTISM OF JESUS.

As years flew by Jesus grew more manly and wise, spending all His time in gentle teaching, and trying, by His example, to lead people into a happier and better way of living. His mission was to the whole world, and to be obedient to His Heavenly Father He knew He must be baptized, though He was without sin. So He went to John the Baptist, whom God had raised up to prepare the way for Jesus, and requested baptism of him. John, who knew Jesus was the Son of God, said, "I have need to be baptized of Thee, and comest Thou to me?"

The Savior answered, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

Jesus went down into the water, just as you children who are eight years of age have been, and was buried in it and came up out of it. Then the heavens were opened and the Holy Ghost descended upon Him in the form of a dove; and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

Now, my dear ones, do you see how careful Jesus was to do all His Father in heaven required of Him? And how much more need have we, who are not pure and free from sin, as He was, to be baptized? Yes; this is the only way we can be the true followers of Jesus. And when we learn to do just as He did and strive to be pure and good like He was, then angels rejoice over us and our conduct is pleasing in the sight of God.

1. Q.—Whom had God raised up to prepare the way for Jesus?

2. Q.—What did Jesus say to John when He went to get baptized?

3. Q.—Why did Jesus want to get baptized when He was without sin?

4. Q.—What was it that came from heaven when Jesus came up out of the water?

5. Q.—What did the voice from heaven say?

6. Q.—What must we do to prove ourselves the true followers of Jesus?

REMARKS TO THE TEACHERS.

Among the many presidents I have conversed with upon the subject of making their meetings interesting, the principal difficulty has been in making a pleasant as well as a profitable variety. My own observations have led me to think that many times the greatest good has been sacrificed through the mistaken idea that our little ones must be constantly amused. This is like continually feeding them on sweets: they soon get their stomachs out of order. *Make the truths of the gospel simple and plain*, study your subjects, my sisters, and don't leave so much to chance. Let each meeting be a way mark by giving only one principle at a time to be remembered, and let amusement be given like dessert.

ZINA.

THE POOR POET TO THE SPARROW.

Come to my window, little brown sparrow;
I have only a crust it is true,
Yet come to my window, dear little friend,
I will share my crust with you

You are not my friend to sing,
You are my friend to stay:
The robin, he will take wing,
But you, dear little friend,
Even unto the winter's bitter, bitter end—
You never go away.

How is your heart so bold,
Your friendship so unshaken,
That in all this wintry cold
I am not quite forsaken?
Oh 'tis a warm little heart, and true!
Such steadfast hearts; how few!

So, as we live near together
In every kind of stormy weather,
And your house is small and your room is narrow,
And mine is, also, little brown sparrow,
And your meal is frugal—and mine is, too,
Come to my window, I will share my meal with you.

THE WOULD-BE HERO.

"BUY a Gazette, sir? Buy a Gazette?"

The words were spoken quick and sharply.

The man to whom they were addressed, struck by the tone of voice, stopped and looked at the boy who spoke. He was a handsome-looking fellow of twelve, most shabbily dressed. His ragged shoes and broad-brimmed hat, much too large for him; his overcoat, a world too big, in which he shivered and shook with cold because he had on no underclothes nor any linen; all showed that he was penniless and friendless.

"Yes," said the man, "I want a paper." Then he looked at the poor, hungry and ill-clothed lad and said, "I'll buy them all."

"Thank you, sir. Then I can get some dinner, for I've had nothing to eat to-day."

"Then come with me," and the stranger led the boy into a restaurant or eating house, and ordered dinner.

It was in San Francisco. While waiting for the meals the stranger gentleman said:

"You don't look nor speak like a common newsboy, or street arab. Tell me how it is that you are so poorly dressed, and are compelled to sell papers for a living. Perhaps I may be willing to help you."

The poor, hungry lad burst into tears.

"The truth is, sir, I am not a regular newsboy," he replied. "I am not a street arab; I am a runaway boy. My parents live in New York, and they are well off."

In surprise the gentleman asked, "How came you here, then?"

"Sir, I am ashamed to tell. But I read so many stories of wild western adventure in the dime novels and in the picture-papers, that I ran away from home and came West. I hoped to become a hero and be the captain of a band of men who would rob stages and find gold or silver mines, and have so many interesting adventures. Instead I am penniless and almost starved, and I wish I had never left my comfortable home."

"Is your father's name Robert Allison?

The boy started in surprise, and tears gushed from his eyes as he said, "Yes, sir; do you know him?"

"Two weeks ago," the man answered, "I left New York. As I was leaving I shook hands with my friend, your father. He said to me, 'Try and find my boy, who so foolishly ran away. I don't know where he has gone else I'd go and search for him. If you see him, tell him his mother's heart is almost broken.' I promised to be on the look-out for you, and when you spoke I guessed who you were as soon as I looked at you, by your resemblance to your father. Will you go back home with me?"

"Indeed I would, sir, if I thought my father would receive me."

"He said he would receive you with open arms."

"Then I will be only to happy to return with you. For I am miserably disappointed, and have suffered, O, so much, from hunger and cold. And I will never again read those foolish, silly stories that led me astray. O, sir, did you say my mother's heart was broken? Please take me back to her."

In a few days Mr. Granville returned East with his friend's son, whom he had found so providentially. Let all young boys take warning, and let alone the silly trash they find in the dime novels and five cent novels. They always do harm to the young who read them.—*Selected.*

MUST SEE THE CHIPS FLY.

A man, unless he is a mere drudge, cannot work without seeing results from his labor. His mind must be gratified by the fact that he is producing something, or he will turn from his work, even if he is paid for doing it, with disgust.

Some years ago the tread-mill was used in prisons. It was a large, wide wheel on which convicts stood and turned it by moving their feet. The wheel did nothing but turn, and this barrenness of results so injuriously affected the health of the convicts, that the use of the wheel as a punishment was abandoned. We recently met with an anecdote that illustrates the point we have made.

A young Yankee found himself, some years ago, in the interior of Pennsylvania without a cent. He applied to a wealthy Quaker for help.

"I will furnish thee with work, and pay thee for it, friend," replied the Quaker; "but it is not my custom to give alms to one able to labor, like thee."

"That's all I want," answered the Yankee; "I'm willing to work."

"What can thee do, friend?"

"Anything. I will do any sort of work to get a little money."

"Well—there is a log yonder; and there is an ax. Thee may pound on the log with the head of the ax, and, if thee is diligent, I will pay thee a dollar a day."

The youth went to work. For a few minutes he pounded on the log lustily. Then he paused to take breath. Beginning again, he pounded for half an hour and stopped. Throwing down the ax, he walked away, saying—

"I'll suffer before I'll cut wood without seeing the chips fly."

He had a mind which rebelled against the working without results.—*E.c.*

"I KNOW A THING OR TWO."—"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit the theatres. They are not safe associates for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go, and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a judge, and a verdict of "guilty" had been brought in against him for some crime in which he had been concerned. Before he was sentenced he addressed the court and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did and spurned his advice, but as soon as I turned my back upon home, temptations came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession ye boys that are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Do not take it.—*E.c.*

PREPARE YE THE WAY.

WORDS BY H. W. NAISBITT.

MUSIC BY JOHN S. LEWIS.



CHORUS.



'Tis the voice of the Spirit, all lands are in fear,
And in silent foreboding they look for the day,
Yes, "The day of the Lord" which is now very near
And its preceding messenger no hand can stay!

'Tis the voice of the prophets who ages ago,
Were entrapt in the visions of God as they wrote;
And they saw that the image would melt as he snow,
As the little stone rolled, and the giant it smote.

'Tis the voice of the Priesthood, the oracles now;
Though but little 'tis heeded or little believed,

'Tis a day of few words, but the seed which they sow
Is the seed of the kingdom, wherever received.

'Tis the voice of the Saints, who exultingly sing,
As from all lands they gather, God's Zion to build,
All the hill sides and mountains reecho and ring,
And with shouts of the ransomed the valleys are filled

'Tis the voicee comingled of angels and men,
'Tis the voice of Jehovah, his spirit as well;
'Tis the voice of the Prie-thoo l, and sinners may ken
In the signs of the times vaunting error's death knell!

THE manner of arranging the numbers in the Magieal Square Puzzle is as follows:

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

The Puzzle has been correctly solved by Rose Kelsch, South Cottonwood, and Samuel Stark, Payson.

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